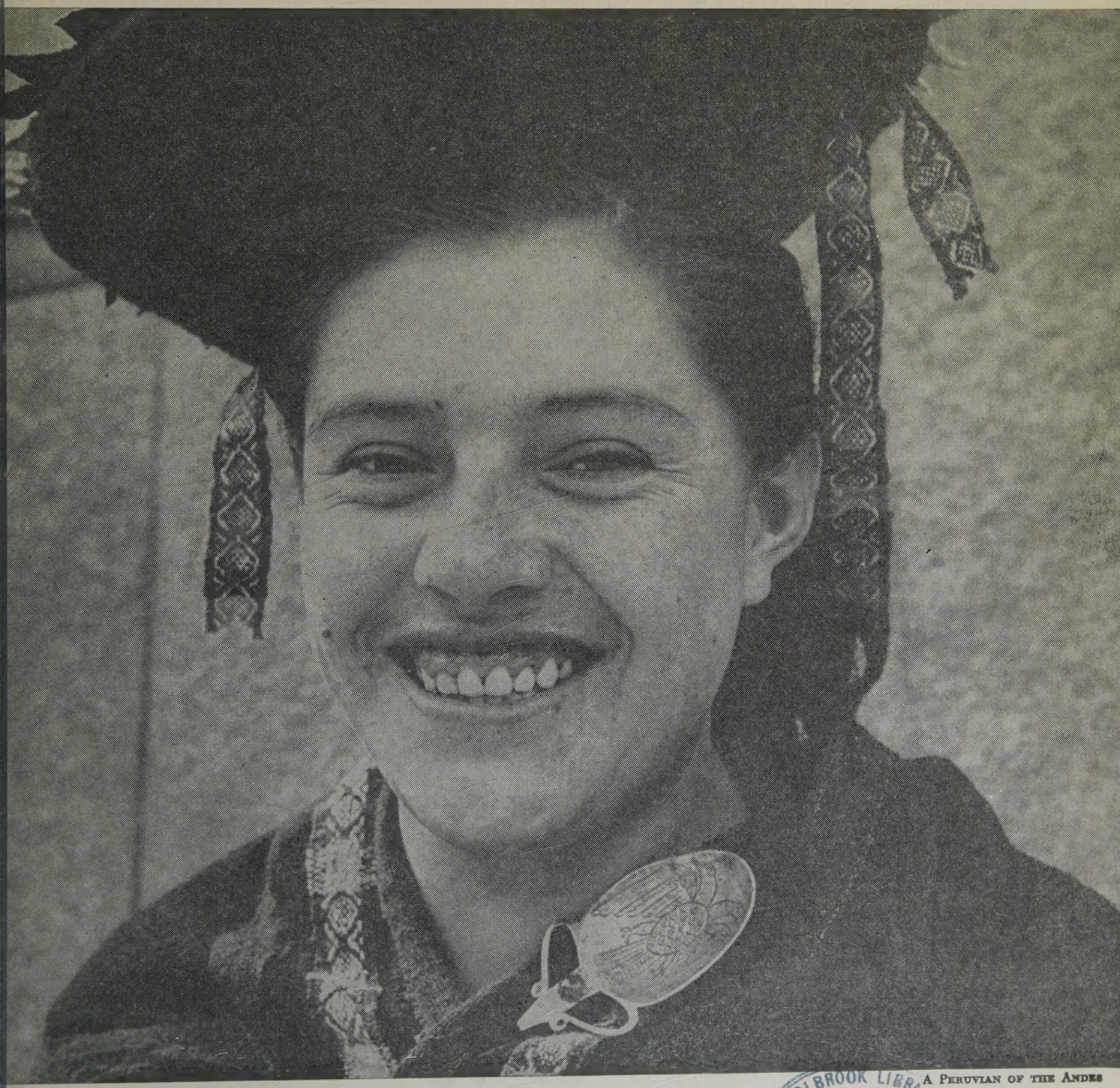
The Alliance Weekly

SEPTEMBER 19, 1956



—THREE LIONS

A PERUVIAN OF THE ANDES

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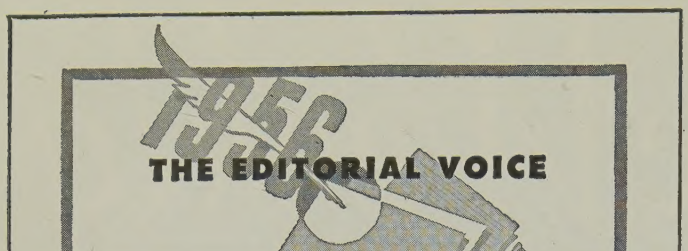
In this issue

OBEDIENCE, THE KEY TO POWER

By Leonard Ravenhill



THE GIFT OF PROPHETIC INSIGHT IMPERATIVE TODAY—II

In a previous editorial I said that truth should not be passed out indiscriminately, but suited to the circumstances and needs of the hearers.

From the prophets we learn this and from the apostles, as well as from our Lord Himself. These were never bound by a mechanical religious "curriculum" which dictated unintelligently that certain doctrines were to be taught at certain times regardless of conditions. They prescribed truth as a divine medicine to be proclaimed with emphasis when the needs of the people called for it. They preached hope when the morale of the nation was low, obedience when the people grew careless, purity when their morals began to sag, humility when they became proud and repentance when they fell into sin. All was in accord with the total body of revealed truth, but the moral skill of these men of God enabled them to fit the message to conditions. Otherwise a vast amount of truth could have been wasted and a world of prayer and hard labor rendered ineffective.

Today the religious situation cries out for the skilled moral physician who can diagnose our ills and prescribe wisely for our cure. It is not enough simply to repeat correct doctrinal clichés. It is imperative right now that we have the benefit of the piercing discernment of the Spirit. We must not only know what God has said; *we must hear what God is now saying.*

No matter how sincere they may be, ministers without discernment are sure to err. Their conclusions are inevitably false because their reasoning is mechanical and without inspiration. I hear their error in our pulpits and read it in our religious periodicals; and it all sounds alike: Revived churches engage in foreign missions; hence let us plunge into missionary activity and spiritual refreshing is sure to follow. The healthy church wins souls; let us begin to win souls and we will surely be revived. The Early Church enjoyed miracles, so let's begin to expect mighty signs and wonders and we will soon be like the Early Church. We have neglected the "social implications" of the gospel; let us engage in political activities and charitable endeavors and all will be well again.

Miserable counselors these, and physicians of no value. Their advice is not only poor; it is spiritually damaging.

What doctor in his right mind would tell a patient dying of tuberculosis, "Healthy men play football; go out and play ball and you will regain your health"? Su advice given under such circumstances would reve only that effect was being mistaken for cause; and th is exactly what is happening these days in religio circles. *The effects of revival are being mistaken f the causes of revival.* And this to the confusion of ever one concerned and to the effective blocking of t spiritual refreshing for which so many are praying.

The critical need in this hour of the church's histo is not what it is so often said to be: soul-winni foreign missions, miracles. These are effects, not caus The most pressing need just now is that we who c ourselves Christians should frankly acknowledge to ea other and to God that we are astray; that we shou confess that we are worldly, that our moral standar are low and we are spiritually cold. We need to cea our multitude of unscriptural activities, stop runni when and where we have not been sent, and cease tryi to sanctify carnal projects by professing that we a promoting them "in the name of the Lord" and "f the glory of God." We need to return to the *messag methods* and *objectives* of the New Testament. W need boldly and indignantly to cleanse the temple all that sell cattle in the holy place, and overthrow t tables of the money-changers. *And this must be do in our own lives first and then in the churches of whi we are a part.*

Christ told His disciples to tarry in Jerusalem un they had been endued with power from on high. T can only mean that He will not entrust His work the unready and the unqualified. It is infinitely mo important that we should be prepared for service th that we should win someone else to our subnorm spiritual condition. Soul-winning by persons who ha not met the test of obedience to the Word of Chr must inevitably produce other professing Christians the same spiritual stripe. Missions carried on by p sons not spiritually endued can but transplant an eff Christianity on a foreign shore, for be sure that church founded in a heathen land will be any bet than the spiritual lives of those who founded it.

Real repentance will result in purified hearts a sanctified lives. A hard and determined return to t pattern shown us in the mount will bring the sm of God upon our efforts. Then we shall experience n less soul-winning, but more. Then we shall have n fewer missionary activities, but more. Then whatsoe we do shall prosper, and God shall be glorified in eve thing at home and abroad.

●

Prayer, fasting and almsgiving are the three comp hensive duties of a Christian. This threefold rou of duties brings all other virtues into action; it atta to God's image and likeness and unites us inseparab with the Holy Spirit, because in prayer faith rema steadfast, in fastings life remains innocent and in al giving the mind remains kind.—Leo the Great.

Obedience

The Key to Power

"Power belongeth unto God . . . Ye shall receive power."

By EVANGELIST LEONARD RAVENHILL

HE prize which Lucifer dangled fore the favored pair in Eden was wer, an offer of immediate trans-ion from human limitation to vereignty. "Ye shall be as gods"; th that master bait Lucifer scored e triumph of the ages. With one l swoop he scarred the earth and mankind. Sin entering Adam ant that each member of the man family is born with soul rosy.

Mesmerized with the gilded prize power, men have sailed to their ef triumphs on seas of human od. Hitler and others like him ve seamed the earth with millions premature graves because of ir unquenchable lust for power. ars and Caesars, men civilized d otherwise, have slaughtered in-cents, covered millions of faces th hot tears, and left frightened hans unguarded because of their cination with the fetish of power! e, human history is written, with man blood for ink and human ns for parchment! Mark it well, t all the blood-ink has yet been lled nor all the parchment-skin been bleached for the final apters of history.

The power of money has lured ny from quiet living to positions prominence. In their greed they ve yielded to the old temptation d have fallen to shame and re-rse. Reaching for the power ich fashionable living promises, ny a fair maid has been enticed m a wholesome home and has ded finally a victim of disease d despair in a suicide's hell. Power wielded by a mailed fist in war or by the golden hand of a financier is a terrible weapon.

In the valedictory service described in the first chapter of Acts our Lord held before His wondering believers the promise of power. The word is *dunamis*—"ability" (Young). We have gravely, if unwittingly, pauperized this text. We have held it before convicted audiences as a cure for bad temper, jealousies or malice. It means that, but infinitely more.

If the children of God had sought this power as the children of the world have sought gold, fashion or political power, hell would be poorer and heaven richer. Power from on high is the obvious answer to the paralysis of this hour. The redemptive power of the risen Saviour guarantees us victory over all internal weakness and over all external dangers. The greatest waste of all time is that of the church trying to do in the flesh what can only be done in the Spirit. We neglect to avail ourselves of the measureless power of God through the operation of the Holy Ghost upon us and then through us.

The plain truth is that most of us prove our Christian living by negatives. We don't drink, gamble or swear. But what do we do? "I give you power," said Jesus. Did He mean it? Then have we taken it? Some soul overloaded with wisdom rushes to us here and begins to point out dangers. "We might believe God too much," and that, of course, would reflect on the unbelief of other believers! Those who warn us of miracles would be the very first to tell us we have more in the second covenant than they had in the first.

Let such read over again Hebrews 11. After they have to their own satisfaction outdated gifts of healing, they are still faced with the wonder-working God of Hebrews 11. Having stopped miracles, they are still faced with the power of prayer in James 5:16; and should they circumvent that, they still have the obstacle of "whatsoever ye shall ask the Father in my name . . ." Miracle cannot honestly be denied here. Healings? Yes! But miracles in stubborn governments changing their plans? Look at Hitler's armies as they swept toward the English Channel. They side-stepped the multimillion-dollar Maginot Line and had the mere ditch of the English Channel to jump; then England was in their grasp. Stalin said he never knew why the Führer made that suicidal decision to attack Russia. The answer must be that someone prayed. I know at least three persons in different countries who were constrained to believe in prayer for the halting of Hitler at Stalingrad.

Despite the economic aid by the wealthy nations and the power politics of others we are not seeing a collapse of Communism. The church again must be bold to assert the personality of the Holy Spirit to empower and lead her, and the personality of the devil to thwart and embarrass her. This is the conflict

of the ages, the opposing parties to whom a truce can never come.

Dr. W. H. Fitchett in his splendid book, *Wesley and His Century,* asserts that we are mistaken in stating what is bad about any age and trying to develop ideas of its degeneracy from that angle. He points out that we should seek the best thing in any given period, which is the church, and work downwards from that!

Only recently in the press here in England there has been unfavorable comment on the lack of church attendance despite great efforts in evangelism last year. Legions of wily fiends oppose the gospel messengers of this hour. It would be crazy to fight tanks with bows and arrows and seek to shoot fire-belching jet planes with catapults. The strutting trumpet-playing youngsters, with smart suits and slick phrases, are as little likely to see revival as a hen is to hatch an ostrich. On the other hand, what can the down-at-the-heel fundamentalists do while they sing "All hail the *power,*" and yet tell us that the church is in for an end-time squeeze of the devil that will leave her crying like a weaned child. Look again, my despairing brother, at Ephesians 5:27! A glorious church—battle-weary maybe, and bloodstained, but bringing many sons to glory!

We need power to pray, but first we need power to want to pray, then power to stay at prayer, then power to pray in our praying and then power to be humble and say nothing about our praying! Power in prayer would mean power to overcome the prince of the power of the air. Recently, as we prepared our hearts for prayer from James 4:7, a minister remarked that he had laid emphasis on "resist the devil." Who can do that unless he first submits to God? To resist without submitting is as unbalanced as submitting without resisting.

There is only one way to obtain, retain and maintain power, and that is by complete and sacrificial obedience to the known will of God. A single eye to His glory is an essential here. Recently a distressed father told me he believed that the delay in complete healing for his daughter was due to the fact that his little church wanted the credit as the instrument for her healing. How tragic!

The path to power is open to every believer. Is God's arm shortened that it cannot heal? Yes, I believe that it is, because the church is the arm of the Lord in this day. He is the Head; we are the members. Then might God say to us, "Stretch forth thine hand."

Someone said God has no hands but our hands and no feet but our feet. Neither has He any love but our love, nor any power but our power. We stay the hand of the Lord by unbelief. In a world of expanding material power shall we sit at ease in Zion with shrinking spiritual power? God forbid! ◆ ◆ ◆

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Joy in Heaven

By Edward Payson

"There is joy in the presence of the angels of God over one sinner that repenteth."

"God . . . now commandeth all men every where to repent." I lay this command across your path; you cannot proceed one step farther in a sinful course without treading it underfoot. You are urged to the immediate performance of this duty by a regard to your own interest, for "except ye repent, ye shall all likewise perish." You are urged to it b all the blessed angels, who are wai ing with desire to rejoice in you conversion. Above all, you are mo powerfully urged to it by the blesse Redeemer whom you are under th strongest possible obligations to lo and obey.

He has done and suffered mu for you. For you He has toiled, bl and died. For you He cheerful endured the scoffs and cruelties men, the rage and malice of devi and the overwhelming weight of H Father's wrath. In return for this, He asks of you one small fav He merely requests you to repent a be happy. If you comply with th request He will see of the travail His soul and be satisfied.

Oh, then be persuaded to give jo to God, to His Son and to the bless angels; to make this day a festiv in heaven by repenting. Even no your heavenly Father is waiting f your return and the Redeemer stan ready with expanded arms to recei you. Even now, the white robes a the ring are provided, and the fatte calf is made ready to feast returni prodigals. Even now, angels a archangels are ready to pour for their most joyful songs to celebra your return.

Will you, then, by persisting impenitence, seal up their lips? W you say, There shall be no joy heaven, this day, on our accou God shall not be glorified, Chr shall not be gratified, angels sh not rejoice, if we can prevent

If there be any of whose feelin and conduct this is the language solemnly but reluctantly declare u you, in the name of Jehovah, th God and His Son shall be glorifie and there shall be joy over you heaven, notwithstanding all yo endeavors to prevent it. Never sh any of His creatures rob God of H glory; and if you will not conse that His grace shall be glorified your salvation, He will be compell to glorify His justice in your ev lasting destruction. If you will n allow the inhabitants of heaven rejoice in your repentance, their lo of justice, truth and holiness w constrain them to rejoice in yo condemnation and to sing Allelu while the smoke of your torme ascendeth up forever and ever.

Balm in Gilead

By A. B. SIMPSON

"Is there no balm in Gilead; is there no physician there? why then is not the health of the daughter of my people recovered?"—JEREMIAH 8:22.

HIS was Jeremiah's plaintive cry
er the apparent failure of God's
cious provision for ancient Israel.
would almost seem, as he looked
on the nation, sick and sinking,
t there was no balm and no
ysician. But there was, and it was
the fault of the Physician but
failure of the patient to take the
scription and obey His directions.
The same sad question might well
put as we look around us upon
vorld of sin and sorrow and think
he hearts that break with anguish.
there no provision for a suffering
rld?

Yes, there is provision for our sick-
s as well as for our sin, and the
son it seems in vain is only because
n will not receive it on God's
iple terms. The balm may well
resent His Word, His blood and
Spirit, the three blessed in-
dients in the divine provision for
healing.

The foundation for our healing
st always be God's simple promise,
own divine revelation, and this
so explicitly given that no room
eft for doubt on the part of any
did man. The promise runs
ough every dispensation to the
se of the New Testament. He
e it to ancient Israel as they left
ypt. He gave it to David as he
ugurated the kingdom. He gave
o Isaiah in the prophetic age. He
e it to Malachi as he predicted the
ning Messiah. He repeated it
ough all of Christ's own ministry
He fulfilled the promises made to
fathers. He handed it to the
stles and through them to the
ers of the new church, and a long
ay of inspired witnesses stand in the front ranks repeating through every age the promise of healing.

But the balm also includes the blood, the precious blood of Calvary, for "with his stripes we are healed." In His own body He bore our physical liabilities on account of sin, and His atonement covers our diseases and our pains. He "himself took our infirmities, and bare our sicknesses."

The Spirit is also a blessed ingredient in the healing balm of Christ's complete gospel. He brings to us the very life of the risen Christ and breathes in our mortal frame the quickening, invigorating energy of the Lord, uniting us to His risen life and making us members of His body, His flesh and His bones. "But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you" (Rom. 8:11).

There is balm in Gilead, balm for every sickness and every pain. It is the life that He gives us which expels the forces of disease and death. Not only is there balm in Gilead, but there is a great Physician there. There is One to apply the remedy. There is an eternal Teacher, Healer and Comforter. He knows how to diagnose the case, to probe the wound, to detect and reveal the source of the trouble, and then to apply the right remedy in the right proportion. He knows how to bring to us the very promise we need for the cause that is hurting us, and enables us to remove it and receive His life and strength.

We need, as much as they did in the days of His earthly life, to put our case right into His hands and then receive and follow His explicit directions. It is not a patent medicine that we take on general principles but it is a personal Physician who comes Himself to carry us through by His faithfulness and love.

How differently He dealt with those He healed on earth! Sometimes He led them a long while by the hand; then He touched them in healing. Sometimes He visited them, forgiving their sin before He would touch their sickness; sometimes He required them to set out and claim the strength before they felt it; often He used heroic treatment and laid upon them a command enough to kill them if it did not heal them. In every case He was the direct Physician and in every case His physical health was designed to lead them to a higher, holier blessing in their innermost spirit and in their future lives.

"Why, then, is not the health of

God's Unchanging Word

For feelings come and feelings go,
And feelings are deceiving;
My warrant is the Word of God,
Naught else is worth believing.

Though all my heart should feel condemned
For want of some sweet token,
There is One greater than my heart
Whose Word cannot be broken.

I'll trust in God's unchanging Word
Till soul and body sever;
For, though all things shall pass away,
His Word shall stand forever.

—MARTIN LUTHER.

the daughter of my people recovered?" Sometimes because they do not go to the right physician. Often because they have too many doctors.

In human affairs no one would think of employing two doctors of different schools to treat the same case. In such a case one or the other of the doctors would retire and leave the patient to the other. And yet people profess to go to Christ as their Healer while at the same time they have put their case in human hands and are looking to man for their healing.

Sometimes it is because they have not confidence in the Physician. The very first requirement is that you trust Him and trust Him implicitly, so implicitly that you go forward on His bare Word and act as if you had received His healing the moment you claimed His promise. But no one would expect to be healed by an earthly doctor as soon as they obeyed his directions.

You must do what the great Physician tells you if you expect Him to make you whole. You cannot expect to be healed if you are living in sin, any more than you could expect the best physician to cure you while you lived in a disease-infested climate and inhaled poiss with every breath. So you must g into the pure air of trust and obee ence before Christ can make y whole. And then if you will tr Him and attend to His directio you will find that there is balm Gilead and that there is a gr Physician there.

There is healing in Jesus, the sa as of old,
There is healing for all who beli and obey,
For the love and compassion t never grow cold
Are as able and willing to help today. ◆ ◆ ◆

On a Solitary Throne

By EDWIN RAYMOND ANDERSON

GANDHI once said, "I am unable to place Jesus Christ on a solitary throne." The poor man was never more wrong than when he rendered such a verdict.

In every field of human enterprise and endeavor comparisons are made. If someone suggests one great artist it is easy to think of another. If a famous craftsman comes to mind, before long the mind thinks of another equal in fame. It is thus in every range of human activity; there can never be the single, solitary figure.

But what a tremendous difference when human accomplishments fade from view and our thoughts turn to spiritual considerations! All else crumbles to dust before the incomparable figure of the Lord Jesus Christ, the very Son of very God. There can never be the slightest basis for comparison between Him and any figure of earth. The Lord Jesus Christ must occupy the solitary throne. And soon all the earth shall bow to the recognition of that sublime truth: "At the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" (Phil. 2:10, 11).

Increasing realization of this great truth of the gospel causes us to cry out, "My Lord and my God." There is none like unto Him. There is no other such name under heaven given among men. He is the beginning and the end, the first and the last, the Alpha and the Omega, the Lord God omnipotent!

Since this is beyond dispute why is there such a great gap between belief in the mind and practice in the heart? Gandhi said, "I am unable to place Jesus Christ on a solitary throne." That is tragic enough, but how strange and sad that many who profess the name which is above every name appear unable to do exactly that when it comes to issues which concern the Christian walk!

Consider, for example, the claims of His Lordship. He must be the "one Lord." He must be the supreme director in all our ways. The revelation of His will, His desire, H purpose, is the solitary conside tion. Yet have we always been w ing to have Him in control? H often have we sought to "crowd t throne" with our own private incli tions and aspirations, deceiving o selves into believing that two c occupy the throne.

Do we understand the cause past failure and lost blessing, t sense of something out of spirit focus? How foolish that we sho say, "Not so, Lord," and fail realize our inconsistency. If we s "Not so," then He cannot be Lo but when He verily is Lord then things will be "amen."

Only One can rule from the thro and of a solemn certainty the L will neither direct nor prosper wh the claims of self have the ascen ancy. When He is displaced things are hopelessly out of p portion. "Not my will, but thi is the language we shall use wh we experience a "personal Gethse ane." He alone will fill the thr and reign therefrom when He recognized as Lord. Without t experience we can know little the deeper realities and blessings the Christian life. ◆ ◆ ◆

Mr. Anderson's brief articles are appreciated by readers of evangelical periodicals. In addition to his wide writing ministry he frequently accepts invitations to supply churches temporarily without pastors.

DAVID R. ENLOW, Editor

T HOME

otestant school movement grows in Minneapolis: The rochial school movement among Protestants is grow- g in Minneapolis, Minn. Members of six Protestant de- minations who organized a Christian day school a ar ago are making plans to expand. At the same ne, parents in another section of the city are making ans to start a similar school for their children. A spokes- an said the group has nothing against the public schools it wants to send their children to a school where the ble and Christianity are brought into all subjects.

●

x sons Lutheran ministers: Many a devout mother s hoped that she might see at least one of her sons come a clergyman. But for Mrs. Marie Heidmann, of illiston, Ohio, her hopes have materialized six times er. She has six sons and all have been ordained as utheran ministers. Her late husband, Rev. Albert Heid- ann, served in North Dakota and Canadian Lutheran urches. Mrs. Heidmann also has a daughter. She is arried to Rev. Edwin Wagstaff, of Fowlersville, Mich., so a Lutheran minister.

●

thletes told of opportunity for witness: More than three ndred high school, college and professional athletes om over the country were told at Estes Park, Colo., at they have an unparalleled opportunity to witness r God and Jesus Christ. Branch Rickey, former neral manager of the Pittsburgh Pirates, stressed this eme in his keynote address to the first annual con- ntion of the Fellowship of Christian Athletes. Presi- nt Eisenhower telegraphed greetings to the convention.

BROAD

rael erecting signposts on Biblical sites: Three hundred gnposts are being erected by the Israeli government mark Biblical and historical sites throughout the untry. They are designed to aid tourists and link the ncient Kingdom of Israel with the modern Israeli ate. The markers are six feet high and two feet wide the top, narrowing down to eighteen inches at the ttom. Lettering in English and Hebrew describes the storical importance of each site.

●

alayans warned against losing freedom to Communists: warning that Asians may gain their freedom "only to se it to the Communists" was sounded by retiring Methodist Bishop Raymond L. Archer at the annual meeting of the Southeastern Asia Methodist Central Conference in Singapore. Great Britain has pledged the Malayan Federation limited self-government by August 31, 1957. "The people of Malaya and other Southeast Asian countries are reluctant to face the fact that there is in their midst an enemy whose design is the destruction, by stealth or force, of the freedoms they so greatly desire," the bishop said.

●

Greek church issue appealed to high court: Rev. Michael Kyriakakis, moderator of the Greek Evangelical Church, has appealed to the Supreme State Court against a government order stopping work on the rebuilding of the First Evangelical Church in Athens. The church, established nearly one hundred years ago, is the oldest house of worship of the Evangelical Church in Greece. Its rebuilding was to have started long ago but was delayed by lack of funds. However, last July a grant from the World Council of Churches made it possible to begin razing the old structure and to lay the foundations of the new building.

MISSIONS

"Quit India" call to missionaries: Under a New Delhi dateline the *Times* of India reported that the All India Mahasabha was launching a "foreign missionaries quit India" movement on August 21. Public meetings and demonstrations would draw the attention of the people toward "the menacing activities of foreign Christian missionaries in the country." During the *Shudhi Mas* (from August 21 to September 20) attempts would be made to bring back within the Hindu fold as many Christians and other non-Hindus as possible.

●

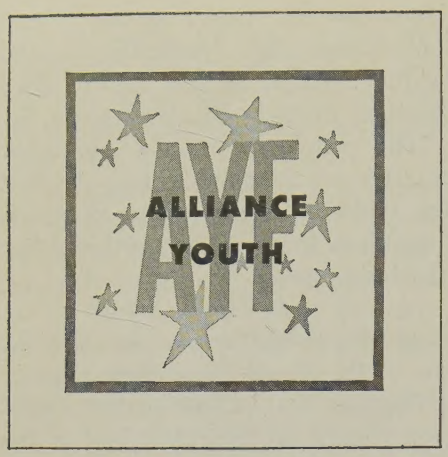
Indonesia bars re-entry of American missionary: Dr. John Bermen, American Protestant medical missionary, said in Singapore he had been denied permission to re-enter Indonesia where he has worked for more than twenty-six years. He said that when the U. S. Embassy in Djakarta asked the Indonesian authorities to explain their action the latter merely replied that "we are not obliged to explain."

PEOPLE

Scripture Press appoints new division head: Wilfred C. Frykman, former chaplain of The Gideons International, has been appointed director of the new Personnel-Public Relations Division of Scripture Press.

●

Baptist editor, dying of leukemia, writes thoughts: Dr. B. H. Duncan, editor of the *Arkansas Baptist,* told his readers in an editorial what he has known for almost a year—that he is dying of leukemia. Writing on "My Rendezvous with Death," Dr. Duncan described his experiences and thoughts since he learned of his condition. "The same Christ whom I held up as Lord and Saviour to others in their trial is also my comfort and stay. I know whom I believed."



ROBERT E. CUTBIRTH, Editor

National Youth Week Message

By REV. WELDON B. BLACKFORD

National Youth Secretary

I wonder if we really know the time in which we live? It is said of the children of Issachar that they were men "that had understanding of the times, to know what Israel ought to do" (1 Chron. 12:32). It is impossible to know the thing a Christian ought to be doing unless we first know God's purpose for the time in which we live.

The youth week theme, *High Time,* is taken from the words of Paul who was thoroughly convinced that Jesus would return to earth, and possibly in his time. He and the apostles were so convinced of this that they continually exhorted believers to a holy walk in the light of this truth.

Hundreds of years have passed since then, yet these words are more meaningful today than when they were spoken. These are the last days indeed. If Paul felt that the awful tendency among the Christians of his day was to sink down into slumber (a condition of spiritual lethargy in which no Christian duty is effectively done), how much more we need to realize that this is one of the greatest dangers of the church today.

Now is the time to do three things with regard to a spiritual awakening in our Alliance Youth Fellowships.

First of all, it is *high time* to *put off* the works of darkness (Rom. 13:12).

What is the difference between a dead man and a sleeping man as far as accomplishing anything is concerned? Ephesians 5:14 reads, "Awake thou that sleepest, and arise from the dead." This is the situation today: the world is full of youth who are spiritually dead in trespasses and sins; the Christian youth is one who has arisen from this spiritual death. It is a terrible thing for a Christian to fall asleep among spiritually dead people, especially when the dead themselves could be saved.

It is *high time* for AYFers to awake to the need of the unsaved all about. I have heard too many of our leaders recently say to me, "But many of the young people in our AYF are unsaved." This ought to be a challenge for us to awake and do something for them through prayer and witness. I have also been moved to see many AYFers come to be saved at summer Bible conferences, though they have been professing Christians back home. Let's put off the works of darkness by awakening to the need of those who need the armor of light. Youth Week can be a time for us to awake to the need of those unsaved young people who are living all about us.

Second, it's *high time* to *put up* an honest testimony for Christ. "Let us walk honestly, as in the day."

Too many of our youth meetings have the reputation of being spiritual carnivals. The light and frivolous spirit of the day has robbed us of the respect for the holy things. Too often our services turn out to be riots and make about as much sense as a drunken man who is trying to exert himself. We are told to walk soberly, "not in rioting and drunkenness."

There are times when the you program of the church becomes spiritual battleground. Young pe ple take sides, form cliques, a strife and envy permeate the atmc phere. Let us work without "stri and envying" (Rom. 13:13).

It is *high time* to awaken to t situation. Youth week could be t time when young people humb themselves before God, surrend their hearts and yield their car minds to Christ. It is *high time* us to *put up* an honest testimony our AYF that will be without r proach.

Thirdly, it's *high time* for eve AYFer to *put on* the Lord Jes (verse 14). Here is a picture of Roman soldier who enlists in t army. He puts on his helmet, H breastplate and shield, a girdle keep anything from impeding H progress, shoes and sword. Paul, Ephesians 6:13-17, gives this pictu and applies it to the Christian soldi and his spiritual armor. We appe to every AYFer to put on Chris wear the uniform of Christ; let t world know to whom you belon forget about the old life and all its attachments. We urge you make Jesus "Lord" of your life, H who owns you completely and whom you surrender all. We ur you to make Jesus "Christ" of yo life; He who is your Head, yo Leader, who fills and guides you H His Spirit.

It has been said the devil has tw strings on his violin: One, you c get something for nothing. Two, is too late; you can't do anythi about it.

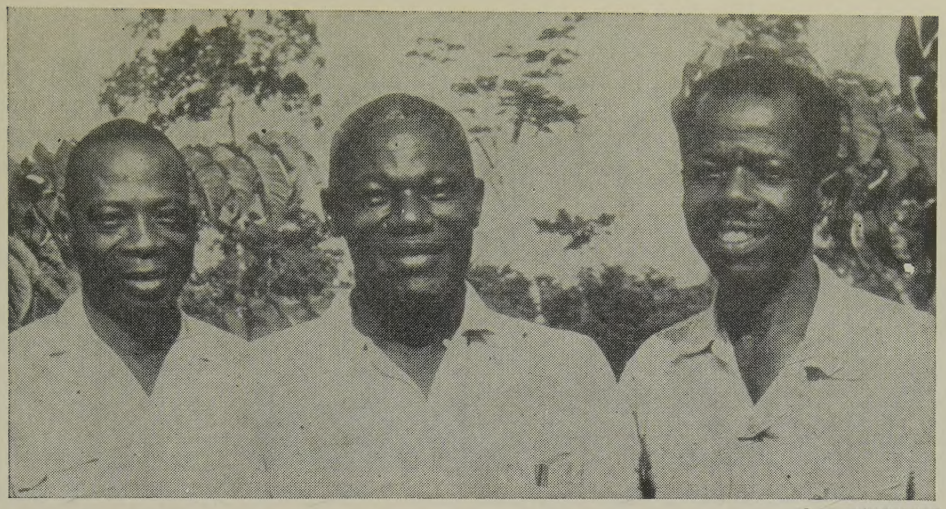
Both of these are phony promise You definitely can do somethi about it! Will you? Youth We can surely be the time when Go awakening can come to you and your group. I sincerely pray th it will.

Next Week

Next week the winners of the progra contest which closed last May will announced. Watch for this! There w also be information as to when t programs will be available to t AYFs.

Be sure Youth Week (September 1 23) is observed in your church. A then let us hear from you.

***"Knowing the time, that now it is high time to awake out of sleep"* (ROM. 13:11).**



G. S. CONSTANCE

Officers of the newly organized Gabon church: (l. to r.) Paul N'doba, treasurer; Mark Divingou, president; John Badinga, secretary

The Gabon Church Is Born

By REV. GEORGE KLEIN

THE national workers from all areas of South Gabon came to their conference this year with great expectation. For some time they had been told that soon the responsibility for the church would be placed upon their shoulders.

Great strides had been made in this direction. For the last five years delegates from the various tribes and districts met annually with the missionary pastors to make joint decisions in matters relating to church government. A budget showed how much the national church was contributing and how much subsidy was being given by the Mission. Each year this grant has decreased. The national leaders had begun to handle all matters of discipline and had set up their own pay scale. But the Mission had kept a governing control over the national church.

This year Rev. George S. Constance, Area Secretary, was present for the missionary conference and immediately upon his arrival in Gabon he initiated discussions concerning the indigenous church policy. There had been a growing desire among the missionaries to turn over more responsibility to the native brethren, but there was lack of unity concerning the time this step should be taken. Some of the missionary pastors believed certain standards should be attained by the native brethren before they took full responsibility. Others feared that the Gabonese might not be able to cope with the many problems that would result from such a decision. After much consideration and prayer, helped by the wise counseling of Mr. Constance, the conference decided that this was God's time for the organization of the national church. Consequently all of the national leaders were asked to come to Bongolo.

The native brethren were not disappointed in the meeting that was called. God's Word concerning the establishing of the church was placed before them. They were asked to discuss this matter and state their convictions. The next morning, after asking many questions, they were ready to take the great step of assuming the full responsibility for self-government.

That afternoon they met to choose their officers. Since three persons received about the same number of votes in a series of four ballots for president, it was decided to dismiss the meeting so that all could pray over the matter. That evening it was evident that God had spoken. The president of the Gabon Church, Mr. Mark Divingou, was elected on the first ballot. The secretary was asked to cast a unanimous ballot for Mr. John Badinga, secretary, and for Mr. Paul N'Doba, treasurer. In short order four delegates from tribes not represented by the officers already elected were chosen, so that each tribe would be represented on the governing committee of the church. The presence of the Lord was manifest that evening, June 29, 1956. There was great rejoicing on the part of both missionaries and nationals. The Lord had wrought a gracious victory in our midst and had shown forth His glorious might! He had given strength to bring forth. May His name be praised!

Although the church will not be completely self-supporting for several years, it is taking over all matters of government, including finances. The Mission will subsidize the treasury to some extent to avoid the extreme suffering which would

Delegates to the Gabon workers conference

G. S. CONSTANCE

be the lot of the workers if all help were to be suddenly cut off.

In the few meetings at Bongolo the main decisions were made. Now the local churches in the various language groups are organizing and choosing their leaders. Few of the native brethren realize as yet the trials through which this infant church will pass in growing into a fully self-supporting and mature Christian body.

The Gabon Church has been born! Are the responsibilities of the missionaries ended? No! Their status has been changed to that of advisers and helpers, but their responsibility to teach and guide this infant church is greater than ever. We missionaries and you faithful supporters in America are challenged to intercede.

A number of the workers will be ordained during the visit of Dr. Harry L. Turner, our President, to Gabon next January or February. Pray earnestly that the Lord will make known His choice from among the twelve men being considered for ordination.

Resistance Broken After Twenty Years

Pati Djambi heard the gospel first in the year 1935. He and his family began then to resist the truth and stirred up others to join them in strongly opposing the missionaries and national workers who visited Kenduak village. Had Djambi been a village elder his attitude would have been a serious enough obstacle, but he was chief.

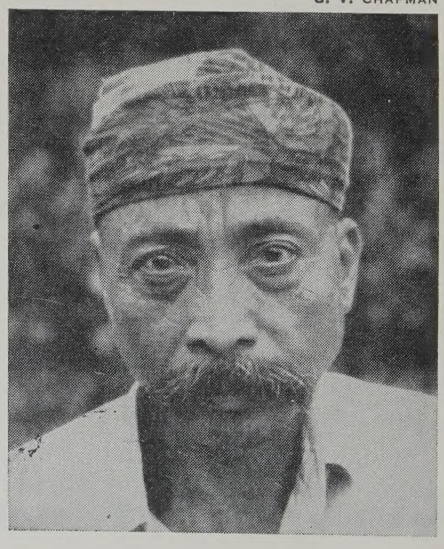
Villagers in other parts of the Belitang area of West Kalimantan, Indonesia, were responsive to the gospel, and in one village not more than an hour and a half's walk from Kenduak a church was established in 1940. Many times Djambi came when the Christians were having social gatherings and would partake of their feasts. The conduct of the Christians and their conversation as he saw them from time to time had more effect upon him than he was willing to admit. Outwardly he was as vehement in his resistance as ever, and there was no opening for the gospel in the village of Kenduak.

Early in this year the Christians of Bethany Church in the village near Kenduak rejoiced to see Pati Djambi and one of his grandchildren enter the service. At the close of the meeting they surrendered themselves to the Lord Jesus Christ.

Miss Anna LeRoy and Miss Lela Pierce had visited Bethany Church only a few days before and had been told by the pastor, Mr. Adam, that

Pati Djambi, who resisted the gospel for many years, was saved early this year

G. V. CHAPMAN



Djambi had been showing a different attitude. Instead of being hard and antagonistic he seemed hungry for spiritual truth. He had even asked the pastor to pray for him.

In a letter to Mr. M. Lombok, chairman of the district, Mr. Adam reported that Pati Djambi and his entire family had been saved and he earnestly requested prayer for the rest of the people in the village. He wrote that several of them had come with Djambi on Sunday to attend services. His heart is greatly burdened for Kenduak village, and now that the chief has yielded to the Lord he is pressing into the door that has been opened and claiming all the rest of the villagers for Christ.

A Roman Catholic priest has begun visiting the village also and many of the young people have been influenced by his teaching. The resulting confusion has caused many of them to hesitate. The victory in Djambi's family is occasion for rejoicing, but the people of his village are in need of prayer that the resistance of more than twenty years will be turned to victory for them also.

A Growing Church

By REV. W. M. BOUW, *Indonesia*

Before we went on furlough the congregation of Long Pedjieng had numbered 124 people. They met for worship in a house. Now it is most gratifying to see their growth. The congregation numbers 184 people and they have completed a fine church building seating about 300. The entire cost of the church was borne by the congregation.

Every morning at five o'clock prayer meeting is announced. The people come by twos and threes, some with tiny babies on their backs and others ready to begin their day's work, all solemnly making their way through the gray dawn to the Lord's house to commune with God for their own spiritual needs and to invoke God's blessing upon the Christians and churches throughout the district.

They are happy over the prospects of establishing a preparatory Bible school for which there are already eight prospective students. Pray that God's anointing may be upon these students for the furthering of His kingdom.

Gabon

The Gabon Church was organized during the June visit of the Area Secretary, Rev. George Constance, to that field. Much prayer is urged for this new organization and especially for its national leaders: Mark Divingou, president; John Badinga, secretary; Paul N'Doba, treasurer. . . . The twelve Bible school graduates who are now serving in church centers will be candidates for ordination next January or February. Pray that God's anointing will be upon these men in their lives and work before that time, showing they are ordained of the Holy Spirit.

Viet Nam

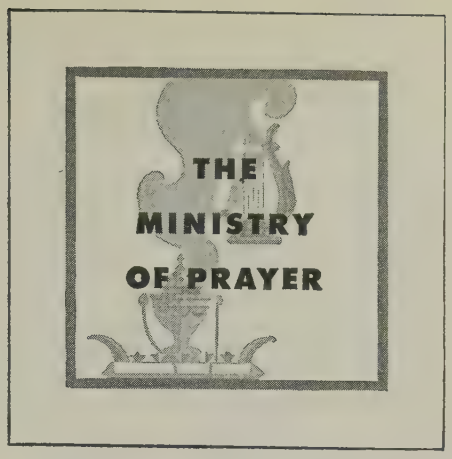
Pray for the Cham Christians in central Viet Nam who are receiving considerable persecution. Pray also for the many Chams who have prayed, thus indicating a desire to know the Lord, that they might be truly born again and willing to identify themselves with the Church of Christ. The Chams are the original inhabitants of Viet Nam. . . . Pray that God will continue to bless in the Saigon Christian bookstore which has been open for six months with a voluntary worker, Mr. Phong, in charge of sales. He is a man of God with a great passion for souls. As a result of his witnessing to those who come in to see the display of gospel literature, fifteen persons have given their hearts to the Lord. Several have accepted the Lord as a result of reading the tract, "The Thief Who Believed."

Cambodia

Pray that the spiritual tone of the Cambodia Church will be deepened and strengthened and that the members will get a vision of unselfish giving. . . . Pray for the development of pioneer work in Cambodia and that the national church will assume its responsibility in this ministry.

Laos

Fifteen villages in the Luang Prabang area are being faithfully cared for by Pastor Moun. The Christians in one of these villages have been following the Lord afar off for years. Recently there was an accidental death when two men were out hunting. Pray that through this incident the Lord will speak to hearts in this village which have become hardened to the gospel. . . . During June two families in a heathen village were saved, making the fifth village in that area where people have been saved in the last three years. Pray for a rich anointing of the Holy Spirit upon Pastor Moun and the two village elders in their preaching and teaching ministries in preparation for the baptism of the 125 believers in these five villages. . . . A Mèo village that is nearly all Christian has been a beacon of light to nearby heathen villages. Pray that these Christians will be a real testimony of the Lord's



grace to the heathen Mèo who are continually coming into this area.

Thailand

Buriram Province has had a resident missionary couple for five years. There are a few scattered believers but as yet no Christian groups. Much seed-sowing has been done with special emphasis on getting gospel literature among the people. Three weekly Sunday schools have been held regularly for over a year. Services for adults and children are held at three places in the city and in two villages. About seventy-five high school students are enrolled in the "Light of Life" correspondence course, and a group of them attend classes on Sunday mornings. Pray that the Word may pierce hearts unto repentance of sin and lead them into the glorious light of salvation in Christ.

Colombia

Praise God for wonderful victory in connection with the observance of the centennial of evangelical missions in Colombia. Serious opposition was feared, but there was perfect order and many persons were saved. . . . Continue to pray for the political situation in Colombia, that God may be glorified.

Peru

Pray for two new missionary couples, Rev. and Mrs. Charles Good and Rev. and Mrs. Ronald Griffiths, who have been studying Spanish for the past year at the language school in Costa Rica. In September they will arrive in Peru to assume full charge of the work on their appointed stations, Mr. and Mrs. Good at Trujillo on the coast, and Mr. and Mrs. Griffiths at Tingo Maria in the jungle. Praise God for these reinforcements; strengthen them with prayer.

Chile

Last February during the visit of the Area Secretary, Rev. George Constance, the missionary body of the Chile Mission was organized. The second missionary conference will be held September 20-22 at Temuco. Pray that this conference will be spiritually refreshing and God-directed, as the work of the past months is considered and plans for future endeavors are laid. . . . Pray for the Christian work being done in the rural primary schools of Chile. Several missions, including our own, supply Christian school teachers for neglected areas where the government has not yet established schools. This method has been used of God to win many children for Christ and to establish new work. Serious opposition is making this program increasingly more difficult to carry on, and prayer is requested.

Japan

Pray that a suitable, permanent meeting place may be found in Matsue, and pray for a simple church building at Shinji, twelve miles from Matsue. . . . Pray urgently for an outpouring of the Holy Spirit upon the Japanese Christians. The leadership is weak and Christians are stumbling.

Philippines

Remember in prayer the special evangelistic meetings to be held in the pagan Bilaan tribal area of southern Cotabato Province in October, with Rev. Floyd Gibbs as evangelist. . . . Two interdenominational ministerial spiritual life and evangelism conferences are to be held in the Philippines. All evangelical full-time workers of Luzon are invited to the conference at Baguio October 1-5. All such workers from the Visayan Islands and Mindanao are invited to the conference in Cebu October 8-12. Both conferences are sponsored and financed by Dr. Bob Pierce. Outstanding evangelical speakers from the United States, Korea, Formosa and India are to address the conferences. Pray that pastors, evangelists and deaconesses will be revived and will carry revival back to their churches.

New Guinea

Pray that the Lord's blessing and guidance will be upon the twenty-one new converts who have been baptized in the Mapija Valley. The church at Adauwo now has sixty members; pray that they may soon be self-supporting. . . . Praise God that the first step toward self-support among the Kapauku workers has just begun. The combined Indonesian and Kapauku church at Enarotali is paying a partial salary to all of the Kapauku workers. For the month of July each worker was given five guilders. Pray that this work will continue and that other churches will follow this example.

Near East

Rev. R. E. Ward is now Board Representative of the Jordan field. Pray he will have wisdom in helping to organize the national church there. Also pray that the minds and tongues of both the Wards and the Loptsons, new missionaries, will be quickened as they study the Arabic language.

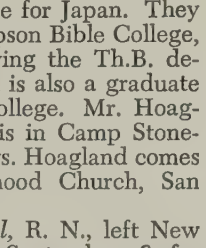
CLIFFORD E. HARROD, Reporter

News reports may be sent direct to Rev. C. E. Harrod, The Christian and Missionary Alliance Church, East and Lane Streets, Raleigh, N. C.

To the Fields

Mr. and Mrs. John C. Hoagland and their son, Ross, left San Francisco on September 4 by plane for Japan. They are graduates of Simpson Bible College, Mr. Hoagland receiving the Th.B. degree. Mrs. Hoagland is also a graduate of San Jose State College. Mr. Hoagland's home church is in Camp Stoneman, Calif., while Mrs. Hoagland comes from the Neighborhood Church, San Jose.

Miss Anna Rempel, R. N., left New York by plane on September 6 for Belgium, where she will study the language and take special courses in tropical medicine before proceeding to her field of service, the Congo. Miss Rempel is a graduate of the Western Canadian Bible Institute, Regina, Sask., and of the City Hospital School of Nursing, Saskatoon, Sask.



Anna Rempel
Congo

On September 7 *Rev. and Mrs. C. Herbert Dyke* and children, Nancy and Bruce, left New York for India, where they will begin their second term of service. They will be stationed at Jalgaon, East Khandesh.

With the Lord

Mrs. Emma Greup, Springtown, Pa., went to be with the Lord on July 28 at the age of seventy-six. She was a member of the Springtown Christian and Missionary Alliance Church for many years, and active in the summer camp.

She was a woman of much prayer and Bible reading and was not only faithful in attending all of the services of her church but also in living out in a very practical manner the teachings she received there.

The funeral service was held on August 4 in the church, with the pastor, Rev. John W. Gathany, in charge. He was assisted by Rev. Roger Wagner, of Avoca, Pa., a former pastor, and Rev. Olan Jones, Chester, Pa.

Miss I. A. Gamble with Christ

"Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit." This significant portion of Scripture formed the basis of the informal remarks made on July 26 by Rev. Garfield Logan at the funeral service of Miss Izetta A. Gamble, a worker among the colored people for nearly fifty years.

Born of devoted Christian parents on December 3, 1860, at Shippingport, Pa., Miss Gamble graduated from The Hudson Academy, Hudson, Ohio, and was granted a life certificate as a public school teacher. For fifteen years she followed that profession efficiently and conscientiously, leaving the moral and spiritual imprint of her life on her many pupils.

As a child she was converted and heard God's call to Africa. After being relieved of family obligations she attended what is now known as the Nyack Missionary College, Nyack, N. Y. During her year there she was one of the many students graciously visited by the outpouring of God's Spirit during the revival of 1907. Christ came to mean everything to her.

Because of her age (she was then forty-seven) the mission board thought it not wise to send her to the foreign field and she was denied the privilege of serving on African soil. However, shortly after this disappointment she distinctly heard God's call in the words "Africa in America," and she responded with wholehearted obedience. In the beginning of her missionary career in the South she was associated with Miss Ingerham, who operated a primary school for Negro youth in what was then known as Ary, N. C., later to become Uree and now known as Lake Lure. The school began with the children of one colored family. Later, as the public school closed the doors to colored youth, the Mary B. Mullen School was founded to serve any who cared to attend. This private school became a boarding school, with the Misses Ingerham, Lee and Gamble serving respectively as principals. Miss Gamble directed the affairs of the school from 1919 to 1928.

During her service two disastrous fires occurred, burning to the ground the first building in February, 1916. With a strong faith in the living God, a second and more commodious building was erected on the site, funds coming in from various sources in answer to prayer. Between that fire and another which followed, classes for day students only were held in St. John's Missionary Baptist Church.

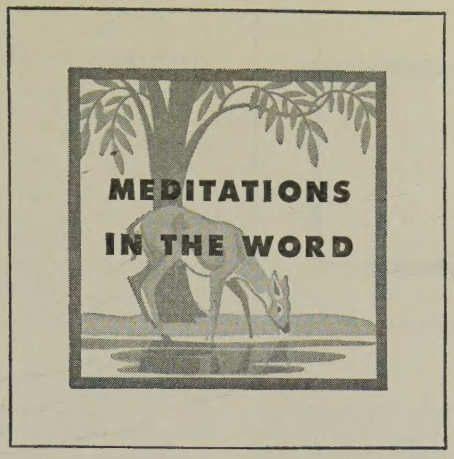
In 1922 the new building was completed and boarding students were again admitted. Plans were made to dedicate the new structure on Thanksgiving Day, but on that morning only a heap of hot ashes, twisted wires and broken glass greeted the onlookers and the workers had to offer the sacrifice of praise amidst many tears. A fire of unknown origin had leveled the building during the night.

Rev. and Mrs. C. Herbert Dyke and family
India

With the principal and staff still full of faith, a combined chapel and school was erected and the school operated until 1928, when the public school was again made available for colored children. This did not terminate the ministry of Miss Gamble to the Negroes, for she devoted her time to Bible teaching in Thomasville, High Point, Greensboro, Winston-Salem and Lenoir. With her colleague for more than forty years, Miss Theodosia Phoenix, she ministered effectively until 1941. Having then reached the age of eighty years, she abandoned this strenuous type of service but continued to teach a Bible class in St. John's Church. She left the enviable record of having taught Sunday school for seventy years. During the last years of her life she also taught a Bible class of white friends who were hungry for the Word of God which she loved and taught so clearly. Everyone found ready

(Continued on page 15)

Mr. and Mrs. J. C. Hoagland and son
Japan



Compiled by EDITH M. BEYERLE

Sunday

AILY READING—Philippians 4:6-19.
AILY TEXT—*"The peace of God, which asseth all understanding, shall keep our hearts and minds through Christ sus"* (verse 7).

Peace is the most precious of all fts and graces of the Spirit; so recious indeed is peace that it was e one legacy left us by our departing ord: "Peace I leave with you, my eace I give unto you: . . . Let not ur heart be troubled, neither let it e afraid." Joy may be more exciting, t peace is more sustaining. Joy may e the wine of life, but peace is its ily refreshing water and its daily read. . . . It is a peace which surasses all understanding. There is no tional explanation of it. It does not me to us by reasoning things out nd seeing our way clear, but it is ten most profound when all circumances of life are most perplexing and istressing. It contradicts all conditions nd constantly proves its heavenly origin nd its supernatural birth. It is indeed e peace of God and as wonderful as is calm, tranquil spirit when standing n the threshold of the garden and the oss.—A. B. SIMPSON.

Monday

AILY READING—Romans 8:31-39.
AILY TEXT—*"He that spared not his wn Son, . . . how shall he not with im also freely give us all things?"* verse 32).

What a basis we have here for rayer and faith, illimitable, measureess in breadth, in depth and in height! he promise to give us all things is acked up by the calling to our reembrance of the fact that God freely ave His only begotten Son for our edemption. His giving His Son is the ssurance and guarantee that He will reely give all things to him who beeves and prays. What confidence we ave in this divine statement for inpired asking! What holy boldness we ave here for the largest asking! No ommonplace tameness should restrain ur largest asking. Large, larger and rgest asking magnifies grace and adds o God's glory. Feeble asking impoverishes the asker, restrains God's urpose for the greatest good and bscures His glory. How enthroned, nagnificent and royal the intercession f our Lord Jesus Christ at His Father's ight hand in heaven!—E. M. BOUNDS.

Tuesday

AILY READING—2 Corinthians 11:13-21.
AILY TEXT—*"Satan himself is transormed into an angel of light"* (verse 4).

Our great adversary, the devil, does ot usually make his attack in the open. He is a master of strategy and loves to ttack us in disguise. He delights to ose his identity and persuade us that is insinuations and suggestions are the voice of God. He is an adept in mixing moral principle and in calling evil good and good evil. The Gibeonites found they could not resist Joshua in open warfare, so they resorted to subterfuge. They practiced what we might call "the moldy-bread-old-boot-trick." Disguised as travelers from a far country, they pretended to be pilgrims from a long distance. Before Joshua had taken counsel of the Lord he was trapped into making an agreement with them and was pledged to keep them in Israel under honorable protection, right through all the after centuries, and they became sources of temptation and eventually led to Israel's separation which caused her national ruin.—W. T. HINDLEY.

Wednesday

DAILY READING—Mark 8:27-38.
DAILY TEXT—*"Let him deny himself, and take up his cross, and follow me"* (verse 34).

Sorrow and love go side by side;
Nor height nor depth can e'er divide
Their heaven-appointed bands;
Those dear associates still are one,
Nor till the race of life is run,
Disjoin their wedded hands.

Jesus, Avenger of our fall,
Thou faithful Lover, above all
The cross hast ever borne!
O tell me—life is in Thy voice—
How much afflictions were Thy choice,
And sloth and ease Thy scorn!

Thy choice and mine shall be the same,
Inspirer of that holy flame
Which must forever blaze!
To take the cross and follow Thee,
Where love and duty lead, shall be
My portion and my praise.
—MADAME GUYON.

Thursday

DAILY READING—Psalm 78:9-25.
DAILY TEXT—*"They said, Can God?"* (verse 19).

Do you see what they did? "They spake against God." You say, "I am never likely to do that; I love God too well." We often read that beautiful passage: "Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written." That is not the only book in which the Lord writes what He hearkens and hears. They said "Can God?" It hurt and wounded God so deeply that He has printed it in His Book. Say not any more—"Can God?" Rather say this, *"God can."* That will clear up many a problem. That will bring you through many a difficulty in your life. *"God can."* Let this thing be a reality to us. "God *can* deliver me."—C. A. Fox.

Friday

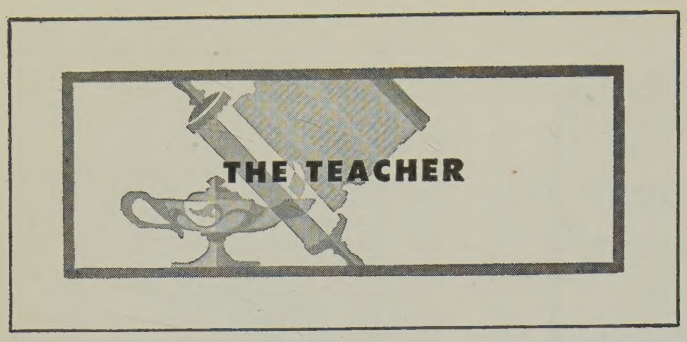
DAILY READING—John 7:27-39.
DAILY TEXT—*"When Christ cometh, no man knoweth whence he is"* (verse 27).

These Jews stumbled over the identity of Jesus because He had not had a mysterious appearance but had come, as do all others, by a natural birth. They were looking for the supernatural but found the natural; then looked for the miraculous but found the seemingly ordinary. So it was with Mary on the first Easter morning. She did not recognize Jesus because she saw only the supposed gardener. The two disciples on the road to Emmaus failed to realize that it was Jesus who joined them in their journey because He came as any ordinary traveler, with neither pomp nor pageantry marking His footsteps. We, too, may miss seeing Jesus all too often because He comes to us in circumstances so different from what we have expected. But He comes, nevertheless, in our sorrows, in our perplexities (even spiritual), in our everyday routine, if we have eyes of faith to see Him.—PAMEII.

Saturday

DAILY READING—1 John 3:14-24.
DAILY TEXT—*"And this is his commandment"* (verse 23).

We may be quite sure of three things: first, that whatever our Lord commands us He really means us to do; second, that whatever He commands us is "for our good always"; and third, that whatever He commands us He is able and willing to enable us to do, for "all God's biddings are enablings." But do we practically recognize all His commandments as commandments, and the breach of any one of them as sin? As we read each precept let us solemnly say to ourselves, "This is His commandment"; and oh, what a touchstone of guilt it will be! How we shall see that what we have been excusing as infirmity and natural weakness which we could not help, and shortcoming with regard to impossible standards, has been all sin, transgression, disobedience, needing to be bitterly repented of; needing nothing less than blood, the precious blood of Christ, for atonement and cleansing.—FRANCES RIDLEY HAVERGAL.



By DON J. KENYON

SUNDAY SCHOOL LESSON—SEPTEMBER 30, 1956

The Great Invitation

Revelation 22:1-5, 8, 9, 16-21

GOLDEN TEXT

"And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely."—REVELATION 22:17.

BACKGROUND AND LESSON ORIENTATION

Like the movement of a symphony The Revelation builds up to a majestic climax. The sinister shadows of hell manifested in and through depraved acts of men have issued in Babylon, the Beast, the Harlot—all masterpieces of satanic genius. God has decreed that righteousness shall prevail. Calvary has already dealt the deathblow to them; ultimate doom only awaits God's hour. It will take but a breath to consume God's enemies and terminate millenniums of godless rebellion. The lasting impressions of this book are twofold: (1) Sin will be consumed and the sinner judged. (2) Righteousness is eternal, the pillar of the universe; the redeemed shall endure forever. The theme of the book is the triumph of Jesus Christ.

CONTEXTUAL CONSIDERATIONS

God's ancient promise had been to "do a new thing." This promise reaches its climax in Isaiah 66:22 where God reveals His ultimate plan in the creation of new heavens and a new earth, a promise reiterated in Second Peter 3:13. It should be expected that this promise would have its fulfillment in The Revelation. Chapter 21, which is contextually related to this week's lesson, begins with John's vision of this new heaven and earth. Thus the statement of 21:5, "Behold, I make all things new," shows that the God of this promise has kept His word. This description of the royal city is beyond human language. John finds human language quite inadequate in describing that which is supra-human and indescribable. We are blessed by his attempt.

SIMPLIFIED OUTLINE

1. *Characteristics of the heavenly order*—Revelation 22:1-5.

2. *The witness and worship of John*—Revelation 22:8, 9.

3. *The Saviour, the call, the seal*—Revelation 22:16-21.

KEY WORD ANALYSIS

(1) "Healing"—*therapeian* (22:2). This rare word (Luke 9:11) means service rendered by one person to another. The basic idea of the word is not healing but life. The needs of the nations are far more than physical healing. This tree is the symbol of true life, a generous supply of the service needed by mankind.

(2) "Servants . . . serve"—*douloi, latreusousin* (22:3). Here the common word for slave is used with another word that implies more than slavish service. It means to offer gifts worthy of worship (as Rom. 12:1). Those who speculate on what we are going to do when we get to heaven ought to find this illuminating. God's love-slaves will give themselves to worshiping and serving Him on the basis of His prescribed order in this new economy.

COMMENTARY ON THE PRINTED TEXT

1. *Characteristics of the heavenly order* (Rev. 22:1-5).

The facts of a spiritual and heavenly order must be described in language that conveys a suitable association to the human mind. Thus the life-stream of heaven is purity, transparency which has its source in God. There will be no underground caves of secret pollution; there are no dark areas in heaven.

The tree of life, last seen in Eden, removed because of man's unholy curiosity, is now seen as the healing provision of all redeemed nations. The consequences of man's original disobedience, a cursed earth, is done away. The thrones of God and His Christ are in it. This declares man worthy of the fellowship of God and God willing for that of man.

There is a loving worship of God face to face. There is the stamp of God's ownership on man's forehead. There is perpetual light emanating from the Father of lights.

2. *The witness and worship of John* (Rev. 22:8, 9).

The testimony of John is that of an eyewitness. The things that he heard and saw were so overwhelming and soul-stirring that John could only fall down again before the messenger of God who had been commissioned to show him this unveiling of the future destiny of the people of God. The angelic servant rejected the worship of the overawed apostle by disclaiming any worthiness. He declared, as John well knew, that only God is worthy of worship.

3. *The Saviour, the call, the seal* (Rev. 22:16-21).

The final references to our Lord in this book are those which strongly emphasize His Saviourhood. It is Jesus (the One who shall save His people from their sins) who sends this message to His Church. He claims kinship to the Davidic line, which again emphasizes His full identity even in the heavenly economy with man.

It is of great significance that The Revelation ends with an evangelistic appeal. The invitation which follows comes from the Holy Ghost and represents Him as Jesus was represented, in the great aspects of His office work. Those who have already been partakers of this salvation join the Holy Spirit in the invitation. All who hear are invited to come. Everyone who is thirsty is invited to drink. Anyone who so wills may partake of this salvation without which he may have no part in the heavenly order.

Christ, the Lord of salvation, puts His own seal of finished revelation upon this message. Nothing more may be said with His authority. The final seal thus finds its expression in the Blessed Hope. He promises to come and with His coming to bring His words to pass.

Meanwhile, God's grace in Christ is our sustaining portion until this hope becomes a glorious reality. Even so, come quickly, Lord Jesus. AMEN!

HELPFUL HINTS FOR LESSON PREPARATION

(1) Remember that heaven is a spiritual sphere which is described to us in the only way it can be—in the language of men. Emphasize the spiritual quality suggested by the physical symbolism. (2) A quick summary of the judgment of God upon sin will make heaven seem more like heaven when contrasted with the depravity and destruction pictured in chapters 17 and 18. Revelation is a book of contrasts.

THE ALLIANCE FAMILY

(Continued from page 12)

ympathy and wise counsel in her umble home and equally humble eart. Her prayer list was long.

On June 6 of this year, while walkng in the yard among her flowers, he fell and broke her wrist and hip. Her brave spirit asked for the singing f the Doxology, in which she joined, s she was lifted into an ambulance. God very graciously healed the severe ractures, but pneumonia caused death n July 23. She was ninety-five years ld.

The funeral was held at St. John's Church, with Dr. H. M. Shuman in harge. Rev. R. L. Staley, district uperintendent, and Rev. J. D. Bell, astor of St. John's Church, prayed. pecial music was provided by the hoir, Miss Creola Haskins, and Carol nd Jonathan Kincheloe. The pallearers were chosen from her friends oth colored and white.

Two Weeks of Refreshing in Muncie

The Christian and Missionary Alliance Church at Muncie, Ind., recently experienced two weeks of unusual spiritual blessing as Rev. Joe Day, of South Bend, Ind., ministered God's Word clearly and effectively in an evangelistic campaign. The Spirit-inspired messages caused many to search their hearts and deep conviction came upon believers as well as unbelievers. A number of Christians knelt at the altar to confess sins and ask God for forgiveness and victory. On the closing night eleven young people confessed Christ as Saviour.

Mrs. Day also conducted one week of children's meetings which was attended by a record number of boys and girls. Many of these also made a profession of salvation, reports the pastor, Rev. Paul E. Gear.

Throughout the campaign Rev. and Mrs. Dale Howard added a great deal of enthusiasm and blessing to the meetings as they took charge of the music.

Local Conventions

★ ★ ★ ★ ★

Appeals for support of Christian activities near at hand usually meet better response than do appeals for work in distant places. That is natural. For people of a church to give more to support missionary work in other lands than they do for all other expenses and services combined is evidence of a vision beyond the natural. Local missionary conventions keep that vision strong.

September 23-30

New England District

Portland, Me. .....September 23-30
Casco, Me. .....September 23-26
Haverhill, Mass. .....September 27-30

Northeastern District

Wellsville, N. Y. .....September 23-30
Whitesville, N. Y. .....September 23-26
Cuba, N. Y. .....September 23-26
Andover, N. Y. .....September 27-30
Hornell, N. Y. .....September 27-30
Lockport, N. Y. .....September 23-30
Niagara Falls, N. Y. ...September 23-26
Medina, N. Y. .....September 23-26
Kenmore, N. Y. .....September 27-30
North Tonawanda, N. Y. .September 27-30
Albany, N. Y. .....September 23-30
Kingston, N. Y. .....September 23-26
Poughkeepsie, N. Y. ...September 23-26
Middletown, N. Y. ....September 23-26
Troy, N. Y. .....September 27-30
North Caldwell, N. J. ..September 23-30
Fort Lee, N. J. .....September 23-26
Nutley, N. J. .....September 27-30
Emerson, N. J. .....September 27-30

Western Pennsylvania District

Lawrence Park, Pa. ...September 23-26
North East, Pa. .....September 23-26
Mina Corners, N. Y. ....September 23-26
Girard, Pa. .....September 27-30
Sterrettania, Pa. .....September 27-30
Erie, Pa. (Northwest) ..September 27-30
Lake Shore Acres, Pa. ..September 27-30
Truman & Emporium, Pa. September 23-26
Ridgway, Pa. .....September 23-26
Warren, Pa. .....September 27-30
Kane, Pa. .....September 27-30
Bradford, Pa. .....September 27-30
Altoona, Pa. .....September 23-30
Cresson, Pa. .....September 23-26

South Atlantic District

Lexington, N. C. .....September 24-30
Winston-Salem, N. C. ..September 24-30
High Point, N. C. .....September 24-30
Mt. Airy, N. C. .....September 29

Southeastern District

Toccoa Falls, Ga. .....September 23-25
Rome, Ga. .....September 23-25
Atlanta, Ga.
(First Church) .....September 23-30
(North Side) .....September 23-26
(East Lake) .....September 26-30
(West End) .....September 26-30
Avondale Estates, Ga. ..September 27-30

Central District

Akron, Ohio
(Lovers Lane) .....September 23-30
(Lawndale) .....September 23-30
(Brown St.) .....September 23-30
(Locust St.) .....September 23-30
Flint, Mich. .....September 23-30
Arbela, Mich. .....September 27-30

Northwestern District

Hibbing, Minn. .....September 23-26
Inger, Minn. .....September 27
Dora Lake, Minn. .....September 28-30
Bloomfield, Mont. .....September 23-26
Savage, Mont. .....September 27-30
Whitetail, Mont. .....September 24-26
Glendive, Mont. .....September 28-30
St. Paul, Minn.
(Simpson Memorial) .September 23-30
(Hazel Park) .....September 23-30
(Pacific Community) .September 27-30
Forest Lake, Minn. ....September 23-26
East Lincoln, Wisc. ....September 23-26
Anoka, Minn. .....September 27-30

South Pacific District

Berkeley, Calif. .....September 25-30
San Lorenzo, Calif. ....September 25-30
San Francisco, Calif. ...September 25-30

Western Canadian District

Fort William, Ont. ....September 26-30

Eastern and Central Canadian District

St. John, N. B. .....September 23-26
Truro, N. S. .....September 26-30

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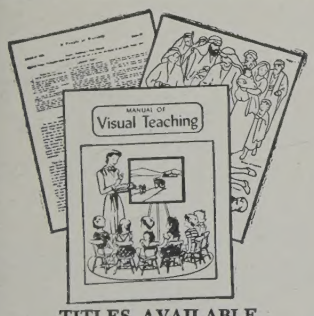

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Thou Gavest All

O Lord of heaven and earth and sea,
To Thee all praise and glory be;
How shall we show our love to Thee,
Who givest all?

The golden sunshine, vernal air,
Sweet flowers and fruits, Thy love declare;
Where harvests ripen, Thou art there,
Who givest all.

Thou didst not spare Thine only Son,
But gavest Him for a world undone,
And freely with that Blessèd One
Thou givest all.

—CHRISTOPHER WORDSWORTH.

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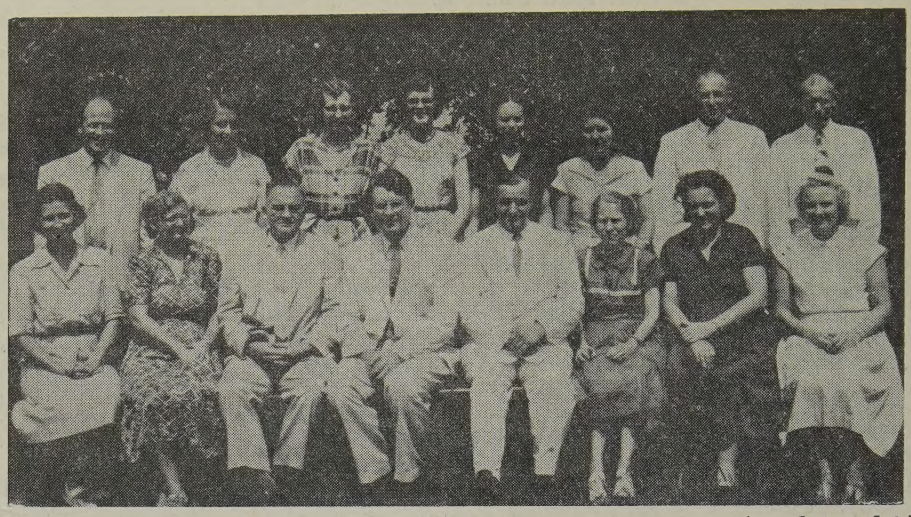

The Gabon Mission conference with Rev. G. S. Constance, Area Secretary (fourth from left)

Gabon Conference Takes Important Step

CONFERENCE for the Gabon field met the latter part of June in Bongolo. This was the eleventh missionary conference since the field was organized as a separate Mission in 1946.

Previous to this conference administration of the national church had been largely in the hands of the Mission. A history-making step was taken when the decision was made to proceed with the organizing of the church in Gabon (see page 9). Leaders of the national church were enthusiastic in their response to the question of assuming full responsibility for self-government. Without delay officers were elected and representatives chosen from tribes other than those from which the officers came. It is expected that this arrangement will result in the church having a greater ministry than ever before.

Shortly before conference met commencement exercises were held at the Central Bible School in Bongolo. The graduating class was made up of twelve men. They will greatly reinforce the church as they enter its ministry.

A short term Bible school was held again at Mouila and it proved a rich blessing to all who attended. The French school, the primary schools and the dispensary work have been fruitful forms of service during the past year. The missionaries face the work before them with confidence that the Lord is leading both them and the national Christians to still greater victories in the coming months. At the same time they are keenly aware that in their own strength they can do nothing. Every advance is made as a result of intercessory prayer.

THE CHRISTIAN AND MISSIONARY ALLIANCE
260 West 44th St., New York 36, N. Y. 61 Glenvale Blvd., Toronto 17, Canada